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EDITOR'S NOTES.

OUR DIVINITY SCHOOLS.

It was noticed, last month, that a Committee had been appointed by the Ministerial Union to do what might be in their power to carry out the strong desire of the denomination in regard to the Cambridge Theological School. That desire was, that at least one additional resident professor should be appointed to it. The Committee have earnestly labored to this end; and, while their efforts have been as yet only partially successful, they are already prepared to report one result, which we believe will be heartily welcomed by all: Rev. James Freeman Clarke has been induced to become Professor of Natural Theology and Christian Doctrine, giving to the School two days of every week. This is double the amount of time stipulated for in the Professorship of Ecclesiastical History, and in the recent Professorship of Systematic Theology, of which this is otherwise, in some sense, a continuation; and, while the Committee fully recognize the fact, that there is need of at least one more professor, who shall give to the office his whole time, and that kind of influence which can only

be had by residing in Cambridge, they do heartily congratulate themselves and the denomination on Dr. Clarke's acceptance of this position, and his appointment by the Corporation of the University. The appointment now only waits the approval of the Board of Overseers; and, when confirmed by that body, Dr. Clarke will be ready to enter at once upon his office.

The Committee do not relinquish the hope, that there may also be established a full professorship. But they do not think it expedient, at present, to appeal to the denomination at large for its endowment; partly because they believe there are individuals of wealth, to whom such an opportunity of influence will so commend itself, that they will be inclined to afford the required means.

It will be seen, by the report of the doings of the Executive Committee, that the sum of $1,500 was appropriated, for beneficiary purposes, to the Meadville School. This was on the representation of its officers, that either they must receive $2,500 additional to what they had at command, or else, so far as they could see, the exercises of the School must be partially suspended.

The conditions on which this appropriation was made are believed by the Committee to be very important. First, only those shall receive it who are really obliged to accept pecuniary aid; and, second, that it shall be given only to those who are likely to become useful (Unitarian) Christian ministers. There are many, even of those whose purpose is right, and who are every way worthy, so far as character goes, who nevertheless have not the qualities essential to the work of the profession, under the present demands; and it is a wrong, both to the cause and to themselves, that they should be aided in entering upon it. There are many now in the ministry of whom it may be

said without disparagement, that it is a matter of profound regret that they were not deterred from taking a profession in which their lives have been a series of disappointments, and led instead to some other pursuits in which they might have been useful and prosperous and honored.

Still more emphatically, of course, ought it to be insisted on, that no one shall be aided in preparing for the ministry who does not enter upon his course with an earnest Christian faith and purpose, and whose character and life are not such as to fit him to be a moral and spiritual guide. Others may, of course, be admitted to the privileges of theological instruction; but only those who are believed to possess the requisite moral, intellectual, and spiritual qualifications should receive a share in the aid which is given by our churches for the purpose of recruiting the Christian ministry. The churches can better afford to see, even longer, the pulpits lying vacant and the opportunities unimproved, than to have the tone and prestige of the ministry lowered or impaired.

The Committee also offered, with the belief that it was deserving of serious consideration, the suggestion referred to in the Reports of the Executive Committee, in regard to shortening the annual period of exercises in the School. At present these exercises occupy forty weeks every year. It was suggested that they be condensed into (say) thirty-two weeks. The first consideration, in leading to this suggestion, was that of expense. There would be a saving of eight weeks of cost for board. — In reality, it would be a saving of ten weeks; because it would render unnecessary the two weeks of winter vacation, which, as most of the students live too far away to make it possible for them to go home, are just as expensive as the weeks of Term. — Then, in the remaining four months, those who were needy (as it appears twenty-five out of thirty-one are) would

have an opportunity for earning what would go far towards their year's support.

It was thought that such an arrangement might not be without other advantages besides this pecuniary one. For in the case of those who were qualified for it, the four months might be spent in missionary work, or in helping some settled minister, and thus serve an important end in the practical preparation for the profession; and, even if they were spent in the commonest manual occupation, they would give an experience of life, and a feeling of manly satisfaction and independence, which would make them worth more than the added weeks of study, in which circumstances would compel them to be living at others' expense.

The new school in Boston, projected by Rev. G. H. Hepworth, for the benefit of those wishing to enter the ministry, who are unable to pursue a course at Cambridge or Meadville, may be considered now as an established thing; and the Executive Board appropriated a sum, on similar conditions with that for Meadville, towards the expenses of it. The gentlemen who are associated in the management of this school will command the entire confidence of the denomination; and, while we presume all look upon it somewhat in the light of an experiment, it is certain that under no circumstances could the experiment be better tried.

So far as institutions of instruction are concerned, there is certainly now much reason to be hopeful in regard to our ministry. We believe, however, that we must look far back of these institutions for the true source of the supply for our pulpits and our missions. The best ministers get their best training, and their most important preparation,

before they come to the theological school, in that religious culture and that spirit of self-consecration which lead them to choose the profession.

It is on those earlier influences that our hope must chiefly rest. It is in the Christian home, — where the boy may learn to love and to believe; it is in the Sunday school, — where his religious nature may be developed, and where he may be led to aspire after the highest work God has for him to do; it is in the countless ways by which the hearts of young men can be reached, at that age when they are most easily influenced, and, alas! are too often left to the chance influences of the street or store or college or school, — it is in these things that must chiefly rest the future of our ministry and the prospects for our Church.

Much has been said on this subject recently, but not more than its importance deserves; and the considerable share taken in the support of the theological students by this Association, made it proper that it should be alluded to now.

DISTINCTIVE DOCTRINES OF UNITARIANISM.

BY REV. CHARLES A. HUMPHREYS.

"What think ye?" — MARK xiv. 64.

I WISH here, in addressing my fellow-believers, to set forth, as briefly as possible, the distinctive features of our faith, that we may have wherewith to answer those who approach us, saying, "What think ye?"

1. *What think ye of God in his personality?*

Our very name is an answer. Our theology is *Unitarian*, or monotheistic. We believe that there is one God,

and one alone. Is it not strange, that, in this day of Christian enlightenment, we should have to fight over again the battle of monotheism, —the battle begun by Abraham and the Patriarchs against the heathen, continued by Moses and the Jews against the barbarians, finished by Christ and his apostles against the rest of the world, but renewed again by Unitarians against Trinitarians?

History has no record of any age that has not had its monotheism, — God never leaving himself without a witness; and, in every age, the highest science, the highest literature, and the highest civilization, have been monotheistic. We therefore have the proud position which Abraham, Moses, David, Isaiah, Christ, and Paul each held in his own day, — the position of defenders of God's unity. With them we stand or fall. The Trinity is a human invention, since their day. It has no Scripture language, even, in which to express itself. While the Church prays, in words of its own invention, "O holy, blessed, and glorious Trinity, three persons and one God!" we pray, in the words of Christ, "Our Father who art in heaven." There is need of a new dispensation, with a voice more persuasive than that of Christ, saying again, "Thou shalt love the Lord thy God with all thy heart." For the Catholic Church has put Mary before God, and all but ourselves in the Protestant Church have put Christ before God. Oh let us proclaim our faith with more zeal! and when we are asked, What think ye of God? answer, Think? I do not think: I *know* that he is one. This is no half-belief. It is one of those truths that proves itself by its harmony with instinct, intuition, science, — in fact, with every other manifestation of God. The Unitarian view finds its noblest expression in the ascription of Paul, "Now unto the King eternal, immortal, and invisible, the only wise God, be honor and glory, for ever and ever. Amen."

2. *What think ye of God in his nature?*

We answer, that he is the perfection of all our highest conceptions of justice, goodness, mercy, and love. This, again, distinguishes us from all other sects.* For they regard him as alone the perfection of sovereignty, and make Christ the perfection of love, and ascribe all other perfections to the Holy Spirit; thus parcelling out the attributes of Divinity, as if they were too much to be emanations from one God alone. Here, again, we stand with Abraham, Moses, David, Isaiah, Jesus, and Paul, ascribing all perfections to God alone, and saying, with Christ, "There is none good but one; that is, God."

3. *What think ye of God in his manifestations?*

We answer, that he is immanent in all his works, the fountain of all life, the foundation of all law. All life is but a manifestation of his activity; all law is but the mode of his activity; all truth is but the harmony of his activity. When he shows himself outwardly and tangibly, we call it matter, body, substance; when he shows himself inwardly and invisibly, we call it mind, soul, spirit. He is as much in one as in the other. Both nature and man are but the thoughts of God.

This view, again, distinguishes us from all other sects; for they put God apart from his creation, governing it by laws established in some past time, and, when he saw that things were about to go to rack and ruin, "incarnating his eternal word in Jesus Christ," — "God of God, very God

* In speaking of the distinguishing doctrines held by Unitarians, I am aware that, in general, the same doctrines are held by Universalists; and they are not included in the phrase, "other sects."

of very God," — and now guiding all things by the Holy Spirit, "proceeding from the Father and the Son." We have no such complicate and mysterious theology to offer to the inquirer after God. We believe that God made no mistake when he created man, and that he has always been drawing him to himself: first and always by the still, small voice of conscience, then by wise lawgivers, then by inspired psalmists and prophets, then by his well-beloved Son, and now by his Holy Spirit, the Comforter, which shall abide with us for ever. The Old Testament is the historical record of this divine guidance of the Hebrew nation, and the New Testament is the record of this divine guidance of all nations. All history is but the record of these divine manifestations. This is the noblest feature of Unitarianism, — its recognition of God in all history, or of the divine element in every man. We do not believe that God reveals himself only to here and there some favored one; but that he gives of his spirit to all, raising one above another only as he receives more talents to be spent in God's service. It is this belief that makes us deniers of the doctrine of total depravity. We believe that in every soul, however low, is some spark of heavenly flame. We believe that only as we all are created in the image of God, can we ever hope to attain to any likeness to him in our character and life. The orthodox view is, that Adam alone was created in the image of God, and that he only retained it till he was tempted; and that, "in his fall, we sinnèd all," and lost that image, and now — created, as they say we are, totally depraved — can only recover it through the infinite atonement of Jesus Christ. But *we* believe that God hath provided better things for us than this ingenious device of men; that "he hath made of one blood all nations, and giveth to all life and breath and all things; and that in him we live and move and have our

being." We believe that we need no atonement, except at-one-ment in spirit, to bring us to God. We believe that we need no official intercessor with the Father; for the Father himself loveth us, and is more willing to give than we are to ask. This was the whole aim of Christ's mission, — to bring us near to God, and make us feel his spirit in our hearts. This is the hope of the world, — that it shall recognize this divine element in every man; for then every man will feel a new dignity in the possession of this heavenly treasure, and a new responsibility to keep it bright and pure, away from the corroding rust of folly and of sin. But the Church has been working counter to the spirit of Christ; and whereas he tried to make us feel that we were children of God, she has used her best efforts to make us feel that we were children of Satan, and outcasts from the kingdom of heaven. Unitarianism is a protest, in the name of Christ, against this degrading of humanity in order to elevate it. We believe that humility is a sure stepping-stone to exaltation, but that depravity is a downward step to degradation. We believe in exalting human nature, not in debasing it. We believe in cherishing the spark of divinity in our souls, not in smothering it under the ashes of a forced humiliation. So much in answer to the question, What think ye of God in his manifestations? We believe that he is the life of nature, and the source of the life of man; never far away from any one of us, and always giving of his spirit directly to those who open their hearts to receive it.

4. *What think ye of Christ?*

We think he is every thing which he claims to be. We think that he was commissioned by God to bring to man a new revelation of himself, and endowed by God with every

power that was necessary to fix this revelation in the hearts of men. We think that his nature was like our own; that he was tempted in all points like as we are; that he struggled through the wilderness of doubt as we must struggle; that he drank of the cup of bitterness as we must drink, and was baptized with the baptism of sorrow as we must be baptized; that he prayed for strength as we must pray, and overcame the world as we must overcome; that, at last, he gained the victory over death, and thanks be to God that He giveth us also the victory through our Lord Jesus Christ. This doctrine again, strange to say, separates us from most Christians; for all others have thrust upon Christ a divinity that he did not claim, and exalted him upon a throne that he steadfastly refused. Unitarianism denies to Christ this official divinity that the Church has invented, and ascribes to him that spiritual divinity which he continually asserted of himself. "The Son can do nothing of himself; but whatsoever things the Father doeth, these also doeth the Son likewise." We believe that Christ's life was the clearest reflection of the divine that has ever been lived on the earth. We know that we are all created in the image of God; but we believe, with the writer of the Epistle to the Hebrews, that Christ was "the brightness of God's glory, and the express image of his person." So we find in Christ not a God condescending to humanity, but humanity rising up to God; not a God for us to worship, but an example for us to follow. If Christ should come among us to-day, the Church would again offer him — as Satan did in the wilderness — the kingdoms of the world and the glory of them; but it would hear again, in tones of sterner rebuke, "Thou shalt worship the Lord thy God, and him only shalt thou serve." I thank God that we, as Unitarians, would have nothing to offer him but a throne in our inmost

hearts. There we will enshrine him; and while he prays, "I in them and thou in me, that they may be made perfect in one," we shall know that we have given him the only throne that he ever sought, and paid him the only honor that he ever claimed.

5. *What think ye of the Holy Spirit?*

We believe that it is the creative energy and activity of God; not a personality, but a personification. From the necessities of language, when we speak of God working in the world, we say he works by his Holy Spirit; when we speak of his helping man, we say that he gives his Holy Spirit; when we speak of man refusing his help, we say he quenches God's Holy Spirit: and so the Bible always speaks, not of personality, but of the personification of God's creative and revealing agency in the world. The Holy Spirit is God manifesting himself. We believe that his Holy Spirit never leaves the world, that it will abide with us for ever; that God is always ready to give his Holy Spirit to them that ask it; and that it is another name for the Spirit of Truth, which dwells in the hearts of all who try to guide their actions by the eternal principles of right. Herein we do not differ so much from other Churches. For although they assert in their creeds, that the Holy Spirit is a distinct person in the Godhead, they practically ignore its personality, and speak of it, as we do, as an influence proceeding from God. Still, we should not the less congratulate ourselves, that our belief is consistent with our practice; and that, when we address the throne of grace, we do not have to stop and think whether we will pray to God or Christ or the Holy Spirit. We bow the knee to God alone.

6. *What think ye of man in his nature?*

We believe that he was created in the image of God; that, so far as he has spiritual powers and aspirations, so far is he a partaker of the Divine nature. We believe that the soul of the child is as pure as the source from which it came in the bosom of the Father in heaven. We are not blind to the burden of hereditary evil that sometimes seems to crush this pure soul. That is the result of physical laws, which execute themselves with unerring precision. The soul must of necessity encounter them in its earthly life; and it is often met, at the outset of its pilgrimage, with such a force of hereditary predispositions to evil, that it never in this life outgrows them. But these do not constitute guilt, until the soul has of its own will yielded to them. Herein we differ widely from other sects. For they assert, that the soul is in its essence sinful, and burdened with the guilt of Adam, and can be saved only by an acceptance of the infinite atonement of Jesus Christ. The Confession of the New-England Congregational Churches, like that of the Westminster Divines, describes man as "dead in sin, and wholly defiled in all the faculties and parts of soul and body, and therefore bound over to the wrath of God." We set against this horrid invention of the Church theologians, the simple declaration of Christ, "Of such is the kingdom of heaven," and that most solemn warning, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

7. *What think ye of man in his destiny?*

We believe that he is endowed with powers capable of infinite development; that he is allowed free course to

work out his own salvation, yet is so hedged in by God's law, and encompassed by God's love, that he cannot always resist the pleadings of God's Spirit, but will sometime take and keep the path of eternal blessedness and peace. Life is a divine flame; and though at times it seems to be smothered by sin and extinguished in death, yet we believe it is never utterly quenched; but that, through God's mercy, it will shine on and on unto the perfect day.

Thus have I tried to give, as simply and concisely as possible, the distinguishing doctrines of religion as held by the majority of Unitarians. I have given no half-beliefs. I believe them with my whole soul, because they are in harmony with nature, with Scripture, with science, and with the highest instincts in man. If I should put them in the form of a creed, to be repeated by the devout believer, it would be like this: —

I believe in God as the Creator of the world, the Former of our bodies, and the Father of our spirits; and I desire, in sincerity and in truth, to worship him alone. I believe in Jesus as the well-beloved Son of God, sent to be the way, the truth, and the life; and I will try to walk in his way, to learn his truth, and to live his life. I believe in the Holy Ghost as the creative energy of God in the world, and the guiding, sustaining, and revealing influence of God in the soul; and I will strive always to keep my soul open to this influence. I believe in man, — in his birthright as a child of God, in his duty to obey God, and his destiny to become like God. I believe in prayer, — that it is the highest privilege and the deepest help to the soul. I believe in life, — that it is the test of opinion, the groundwork of faith, and the condition of salvation. I believe in the Cross, — that it lies in the path of my daily duty; and I would take it up trustingly, and bear it on joyfully. I be-

lieve in the Crown, — that it lies in the path of my heavenly destiny; and to snatch its peerless glories I will run and not be weary, I will strive and not faint.

This I would call a living creed. In such beliefs are gathered the faith and trust of all true disciples; in such doctrines are bound up the hope of the world. They are built on the foundation of eternal truth, and will outlast all the shocks of time. Let us therefore boldly proclaim these beliefs; and, while we live with our neighbors in the spirit of charity, let us never yield one jot in the assertion of these essential truths.

THE ELEMENTS OF A WORKING CHURCH.

An Essay read before the Maine Conference of Unitarian Churches, June 27,

BY REV. CAZNEAU PALFREY, D.D.

When John Wesley was about commencing his great religious movement, a friend said to him, "Sir, you wish to serve God, and go to heaven. Remember, you cannot serve him alone. You must either find companions, or make them. The Bible knows nothing of solitary religion." His biographer adds, "Wesley never forgot those words." His whole history, indeed, is an illustration of that remark. His religion was the farthest possible from a solitary religion. His whole life was spent in finding and making companions; in gathering together, in closest sympathy, those who agreed with him in faith and feeling; and in gathering-in continually increasing numbers from surrounding society, by the contagion of the earnestness and zeal of himself and his followers.

When our religion was first propagated in the world, it took a strong hold of the social element of human nature. It showed, from the beginning, a wonderful power in drawing men together out of the relations in which they had previously lived,

and organizing them in new communities. Wherever a few converts had been made to the gospel, they did not keep apart, and enjoy their new religion silently and alone; but their common faith in Christ drew them irresistibly together. They loved one another with a peculiar love. They strengthened and encouraged one another in their common trials and perils. They spoke warmly to each other of their Christian experiences and hopes, and helped each other in their Christian life. In one word, they became a church; and as such they stood up, as they could not have done individually, a monument of Christianity in the midst of the heathen community, seen and known of all men. And they were not satisfied with enjoying their religion among themselves: they felt bound to publish it, to offer it to all men, to make as many as possible partakers of the same unspeakable blessings that they enjoyed.

The Church broke up, for a while, even the family, and distributed men in relations that superseded the ties of nature. The Master himself predicted that result. He said that he had come to set a man at variance with his father, and the daughter with her mother. It happened thus, not only through the persecuting spirit of the heathen, which often made the members of a man's household his foes; but there was cause of alienation on the other side also. Christian truth had gone down very deeply into the hearts of men, and had unsealed their fountains of sympathy, that had never been touched by the domestic relations, as they were understood and felt by heathen hearts. It was not that the Christian convert loved his natural brothers and sisters less, but that he loved his brothers and sisters in Christ more. He could not help it. He had enjoyments, hopes, duties, experiences, in common with them, that bound him to them in the closest ties of spiritual brotherhood.

The Christian Church also took the place of the State. It was a spiritual empire within the great secular empire. It enjoined, indeed, as a matter of conscience, obedience to the civil magistrate, in all cases in which obedience was not inconsistent with their Christian obligations, and, in all other cases, meek submission to the penalties of the laws; but it had its own tribunals, to which its members brought their differences for adjustment, and

its law included and transcended the just laws of the state. The Christian who faithfully obeyed it would never appear before the magistrate, except to confess Christ, and to receive the crown of martyrdom.

I have mentioned these things, to show how strong is the socializing and organizing power of Christian truth.

This spirit is the essential characteristic of the Christian Church, wherever it exists, modified only by varying times and circumstances. What, let us ask, should be the Church of to-day amongst us?

It is a very poor account of the Church to say, that it is a company of men and women associated for the purpose of statedly partaking together the Lord's supper. That is a small part of the function of a church. The ordinance is the pledge and symbol of discipleship; but the main thing is the life, the spirit, the works, that discipleship implies.

Or taking the word "church" in a more lax sense, in which it has been sometimes used, as equivalent to parish or religious society, the organization by which the church-edifice is built, and the ministry and public worship maintained, something more is implied, even in such an association, than merely meeting together within the same walls, and listening to the same voice, once a week. They who support religious institutions express thereby their sense of the importance, to themselves and to their children, of maintaining the influence of religion in the community. If it be important, then, the religious society should be made as effectual as possible for these ends; and its members should endeavor to avail themselves of it to the greatest possible extent. Let this be thoroughly done, and the parish rises into a church, — a school of Christ, — in which the learners gather about the Master to learn his truth and catch his spirit, and to work together in the dissemination of his truth and spirit in the community.

Let it not be supposed, that the Church is a subject in which only a few persons can be supposed to take an interest; that it concerns only those who have been accustomed to observe the Christian ordinances; and that, so long as one chooses to keep away from them, he is free from certain obligations by which he

would else be bound. The subject of the Church concerns all those who may be regarded as the materials out of which the Church might be built. It may be asked, Do you believe in the divine origin of Christianity? that Christ is a messenger to you from God? that his word is the truth of God? that his precepts embody absolute truth and right? that his life is the true life of the soul? If you do, consider how much is implied in that confession. How momentous are those truths! To what broad consequences do they lead! Can a man admit them, and yet live as if he admitted them not? Surely the acknowledgment of Christ as the "sent of God" must draw men around him to enjoy all the privileges and blessings, to accept all the obligations, and to do all the work, that belong to them as his disciples.

The function of a church that aims to fill to the utmost its sphere of Christian activity will be found to resolve itself into two branches, — first, the nourishment of its own spiritual life; then, the dissemination of Christian influences in the community. These two functions depend intimately upon each other. In order to impart life, we must have it. No church can communicate more spiritual vitality than it possesses. And it is no less true, that, in order to have spiritual life, we must impart it. It is an essential condition, on which alone a religious body can maintain a healthy and progressive spiritual life, that it dispenses it freely to others. It is as true of a church as of an individual, that it cannot enjoy a solitary religion. It must find or make companions. A society that is satisfied with providing, for itself alone, all the most tasteful appliances of worship, at a cost that makes the public service of God too expensive a luxury for all but the upper classes of society, does not deserve the name it has assumed of a Christian church.

Of the first-named function of a Christian body, — the nourishment of its own religious life, — somewhat has already been said. Briefly, it consists of generating within itself light and heat. Light, — knowledge of religious truth. It is necessary as a substantial foundation of religious character, action, and life. There is not enough of it. Men, otherwise well informed, are content with more vague and superficial views of religious

truth than of any other important and interesting subject that claims their attention. Not that every parish should be turned into a theological school; still less resolved into a debating society, in which curious and abstruse questions of divinity should be discussed, from a merely intellectual point of view; but that clear, definite, practical views should be gained of those vital and fundamental truths of religion which are most efficacious in the production of a good life; especially that the Scriptures should be reverently studied, with a view to personal edification, for the purpose of imbibing the spirit of which they are an inexhaustible source.

And, again, fervor of spirit must be cherished, by frequent, free, and cordial conference, and by social prayer. "They that feared the Lord," says the prophet, "spake often one to another." They were naturally impelled to do so. Their feelings craved utterance, and were deepened and confirmed by it. Christians should kindle each other's religious affections by words of mutual sympathy, and warm each other's hearts by speaking out freely the highest thought and the deepest feeling that have been given to each. Our denomination has heretofore failed to avail itself, to the fullest extent, of the aid and blessing of such a practice. Our taste, or our philosophy, or habit, or that mutual shyness which is our chronic malady, has stood in the way of our freely pouring out our hearts together before God; and therefore we do not attain that deep earnestness, that strong faith, that entire self-consecration, which are the answer to such prayer. I believe that the great present want of our denomination is the want of this. I believe that whenever it takes up its appointed work with renewed zeal, to be crowned with new success, the first step toward that blessed result will be the shedding-abroad in our hearts of the spirit of such prayer.

And what is the work that a Christian body has to do in the community in which it is placed? Briefly, to do what in it lies to build up the kingdom of Christ in that community. The great staple of Christian activity is to remove as much evil as possible out of the existing condition of society, to do as much good as possible to the bodies and the souls of men, to aim at

the creation of a heaven upon earth. This should be the end and aim of all individual and associated Christian effort. Christ, when on earth, went about doing good; dispensing, at the same time, the temporal and the spiritual blessings of divine power and love. He appealed to both classes of good work as proofs of his divine mission. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and — crowning work and blessing of all — the poor have the gospel preached to them. This work is now devolved upon the Church, — his body and representative in the world. The whole vast subject of poverty, ignorance, and vice is a matter for Christian consideration and Christian effort; and Christians cannot neglect it without being false to their Christian obligations. It is for them to consider in what manner the wants and sufferings of the poor in their neighborhood shall be immediately relieved, how they can be helped without injury to themselves, how they who are capable of it may be made to help themselves. And then there is the great question, underlying all these, and waiting for solution, — Is there a necessity for any poverty at all? Might it not be entirely removed? When Christ said, "Ye have the poor always with you," did he state any thing more than an existing fact, which has continued from his day to ours; or did he assert a universal truth, that poverty is a necessary incident in all human society? Might not capital be more universally used to furnish the poor with the best of all charity, — employment? Should not Christian love overrule the laws of political economy that at present govern the distribution of wealth, and produce a more equal apportionment of profits? Although, under any circumstances, inevitable causes would produce inequalities of wealth, would there be, in a truly Christian community, any such thing as grinding and consuming want? I can here only suggest these questions; and I do it for the sake of saying that they are religious questions. They touch vital points of Christian duty. They ought to be studied in the light of Christ's truth, and to receive a practical solution in the exercise of Christ's spirit.

"The poor have the gospel preached to them." It is a duty of a Christian church to see to that; of a local church to see to

it in its own neighborhood. What is the state of things which calls immediate attention to this duty? In an average town of New England, add together the numbers, I will not say of those who are present in the several churches on any one Sunday, but who are ever present in them, and have any connection with the parishes, and compare it with the population of the place. It is far within the limits of truth to say, that, in general, it will not reach half the number of inhabitants. In this Christian land, half, at least, of the population is unchurched, — has no recognized place in any house of worship, comes under no regular administration of religion. In some cases, it may be clearly the fault of the individuals themselves; in many, it is not. And, whether it be so or not, the Church owes a duty to this portion of the community. A church, in these circumstances, should regard itself as a missionary station. It should be a centre of light and influence. It should offer the benefits of public worship freely to all, either by having it understood, that, whenever its house is opened for worship, it is open to every one who wishes to find a place in it, — which, if the desired end can be thus answered, would be the best way; or by a special service for this class of hearers, either in the church, or in some other place, to which they might be expected to resort more freely. And the religious education of their children should be provided for by the establishment of mission schools.

The work of which a sketch has now been given, is the work of a Christian church; not of the ministry alone, but of the whole Christian body. The minister cannot do it all alone. He needs the sympathy, encouragement, counsel, prayers, and active co-operation of the laity. The original idea of a church is, not that it is a mere passive recipient of religious influences from its pastor, but that it is a working body, actively engaged in the dissemination of the gospel; a source of influence to the surrounding community. Especially is this the idea of a Congregational church. The theory of Congregationalism is, not first the minister and then the church, but first the church and then the minister. First, believers in Christ gather themselves together for the purpose of mutual help in the Christian life, and of doing together their Master's work in the world, and in

so doing they become a church: and then they choose a minister, and their election makes him a minister of the gospel, and valid ordination is conferred upon him by the laying-on of the hands of the lay brethren, without the aid of any other minister. They choose him, not for the purpose of laying upon him all the Christian work that is to be done in the community, and relieving themselves from all responsibility about it, but as their organ, agent, minister, servant, who is to be exclusively devoted to the work in which all are engaged, and whom they are to sustain and aid by all the various gifts bestowed upon them. This great work requires, for its complete accomplishment, a great variety of gifts, which are seldom or never found united in a single individual; and, if the whole work depends upon one man, some part of it will be imperfectly performed. But in the whole Christian body, it is to be presumed, every needed gift will be found, in a greater or less degree of development, and ought to be called forth, increased, and strengthened, by being set to its appropriate work.

Besides the duties which Christians have to perform, by exercising a Christian influence in their own immediate neighborhood, they owe a general duty to the truth and to the world. Whatever a man honestly believes to be the truth, is the truth to him, and claims from him all the allegiance and service that every true man owes to the truth. Without in any degree countenancing indifference to religious truth, we may say that it is not without a divine purpose that so great a variety of sects has arisen in the Christian Church. Those differences have arisen from differences of temperament, capacity, education, and circumstances; and the diverse forms of Christianity address themselves to similar diversities always existing among men. Hence the duty of every denomination to spread abroad a knowledge of its doctrines, that they may be taken up by those who need that form of truth, and are prepared to be better edified by it than by any other. The efforts of our own denomination are needed for this purpose; and the American Unitarian Association is an established organization for the promotion of this object, conducted by faithful, experienced, and earnest men, who are in correspondence with all parts of

the country, and who know to what points the means contributed for the dissemination of our faith can be most advantageously applied. Our churches, therefore, cannot do better than to heartily encourage and liberally sustain the operations of that body. There are many, all over our country, who cannot accept Christianity as it has been presented to them, but who, knowing no other form of it, and supposing that their only alternative is to accept that form or reject Christianity altogether, have taken the position of avowed unbelievers. There are many more, who, without expressly renouncing their faith in the gospel, have yet, from the same cause, become indifferent to it, and are experiencing none of its power. To both these classes, how great a blessing might be the simple, rational, scriptural views of Christianity presented by the living voices of our preachers, and the pages of our best writers! Among the innumerable varieties of spiritual condition, character, and development existing among men, there are multitudes who would be best edified by that form of Christian truth which we hold, who are unconsciously waiting for this very exhibition of it, whom these views alone can save from irreligion and unbelief, and would guide in a progressive religious life. How important, then, that our books should be widely and abundantly scattered through the land; and that missionaries of our faith should be sent forth, and churches established, in all the great centres of travel, traffic, and population!

THE LIFE TO COME.

BY A. P. PUTNAM.

"Having the promise of the life that now is, and of that which is to come." — 1 Tim. iv. 8.

The life that is to come! What grander and more solemn theme can engage the human mind than this? What subject has for us so profound and thrilling an interest? Beyond the veil that is suspended just before us, and that limits the mortal view, stretches out the vast, spiritual,

eternal world. Thither the countless myriads who have lived and died on the earth have gone. Many who were dearer to us than our very life have crossed the boundary-line, and entered the mysterious domain. And we ourselves, gifted with immortality as they, are also moving constantly and irresistibly on to the same great destination, and shall soon be there. That unseen, stupendous realm, where are gathered so many of the heart's best treasures, whither have gone forth the multitudinous hopes and fears, the deepest dreads and longings, of all who have peopled the earth; and whence, of the innumerable millions who have passed into the solemn silence, not one has returned to tell us of what he has there seen and heard and felt, — that invisible and boundless realm, how, in our very souls, we do yearn to know its mysteries and behold its wonders! "What shall we be and where, when the brief, vanishing life that now is shall be ended?" is the deep, affecting inquiry which all of us not seldom address to ourselves, even amidst the crowding cares and vanities of our daily experience. There is no interrogatory that is so important, so momentous to us, in its meaning and solution, as this, — none which is so profitable and well to consider, and also, so far as we can or may, to answer.

Yet how little it is that we can really know with certainty about the future world! Successive generations, the purest and most gifted of the race, have sought to peer into the great unknown, and tell its secrets; but in vain. How crude, absurd, ridiculous, seem to us now many of the theories of the life to come which they have formed, and which, it may be, have held no very limited sway over the minds of men! Even the last desperate attempt of the popular mind to penetrate the awful veil, and make familiar to us the things that are hidden beyond it, has ended in failure. Modern Spiritualism has revealed

to us no new truth. It has given us nothing which we did not know before. Our refuge, after all, is mainly in the Scriptures: there lies the world's great comfort still. And yet, even there, while there is so much to animate and satisfy the soul, how many an earnest inquiry and searching gaze fail of their answering object! For some wise and good reason, God has purposely left us to know only in part, and to walk by faith. By the study of the word of God, by the exercise of the reason, and by the help of the hints and analogies of nature and of life, it is given us to behold enough to encourage us to continue steadfastly and joyfully that walk by faith, until at last we shall walk by sight, and know even as also we are known.

Still it may truly be said, that, as time has rolled on, no little progress has been made in just and rational conceptions of life and destiny. It seems to us, in such an age as this, strange and almost incredible, that such horrible views of this subject should ever have long and extensively prevailed in the world, as have really constituted an essential part of the religious faith of the ages, and exerted their baleful influence upon unnumbered multitudes of souls. Heaven has been believed to be a vast, separate, localized region, — an immense and glorious city, perhaps, — situated far up, as it were, at the zenith of the universe, and enriched with walls of jasper, gates of pearl, and streets of gold; and hell has been conceived of as a deep and awful lake of burning fire and brimstone, at the nadir of the universe or in the centre of the earth, where all who die in a state of impenitence and sin are tormented, with inconceivable agonies, for ever and ever. The Christian world have generally believed in the resurrection of the fleshly body at what they have called the last great day, when they have supposed that Christ would visibly come in his glory, attended by angels, and would summon

before his judgment-seat the awakened world of immortals, to sentence to heaven the righteous, and the wicked to hell. They have thought of the eternal state of both classes of men, as thus unalterably fixed at death, — the one to be, then and for ever, entirely and perfectly happy; the other to be, then and for ever, entirely and perfectly miserable. They have recognized no destined life of aspiration and progress for the former; no possible chance of repentance and recovery for the latter. The present alone, they have thought, is the season of probation and opportunity. Beyond the veil, God's moral government changes, and God is changed himself. His ear is everlastingly closed to the cry of his sorrowing, suffering children, as it comes borne up to him on the hot, ascending flame and breath of the pit; while it is open only to the resounding praises, the rapturous exultations, of the redeemed around his throne. Here, in the life that now is, God is love; there, in the life that is to come, he is a consuming fire.

All such views of the future world and the divine administration of affairs, as it stands related to it, seem to us gross, irrational, and false; alike abhorrent to the best reason and higher instincts of the soul, and derogatory to the character and revealed truth of God.

Heaven and hell are not distant, separate, localized regions, somewhere in the mighty universe of God, but are states or conditions of the soul.

Heaven, — it is the kingdom of righteousness, peace, and joy in the Holy Ghost. It is a kingdom that is not outward, but spiritual. "The kingdom of God is within you." When one, through faith in Christ's truth, through obedience to his divine precepts, and through a faithful imitation of his example and life, enters into a conscious state of purity, rectitude, and blessedness; when thus he comes to feel that he is in harmony with God as well as with himself

and that he has a sure inward rest which the world cannot give or take away, — he enters into heaven. Heaven, therefore, is here in the life that now is, as well as in that which is to come. The Christian on earth has already begun to taste its joys and satisfactions. As, in all the interminable future that lies before him, he makes progress in the divine way, he will come to know more and more largely the measure of its power and happiness. Yet it is true that here and now he is in heaven; and, as long as he lives the life of faith and holiness, he cannot lose the glorious boon that has been given him. Go where he may, whatever the sorrows and sufferings he may be called on to endure, — be it earthly loss or domestic bereavement, the prisoner's dungeon or the martyr's flame, — he is still in heaven; since God is approvingly with him, and Christ's benediction is upon him, and conscience whispers its words of peace and promise: as when Paul and Silas, incarcerated within gloomy walls in Philippi, prayed and sang praises at midnight to God.

Nor is hell the vast, yawning, visible gulf of despair and woe which the Christian world has so widely believed it to be. It is not an outward region of darkness, not a bottomless pit, not a place of torment into which embodied or disembodied souls are to be thrust, and punished for ever. Hell, like heaven, is a state or condition of the soul; and it is a state or condition that is experienced here, just as surely as it may be experienced hereafter. Hell is internal discord and unrest. It is sin in the soul, quenching its holy light, filling it with impurity and disease, weakening its celestial power, demoralizing its glorious functions, torturing it with the stings of remorse, and leaving it without God or without hope in the world. Think of the multitudes who throng the streets, or fill the haunts of vice and shame in our cities, and who are given over to a life of

vanity and crime; who are the victims of every inordinate lust and affection; who are brutalized by the unrestrained indulgence of every bad thought of the mind and passion of the heart; whose countenances are lurid and scarred with the baleful fires of cruelty, hate, jealousy, and revenge; whose homes are the perpetual scenes of violence, wrong, and depravity, where only are heard the voices of jest, anger, and profanity, and all knowledge and love and pursuits of heavenly things are utter strangers for ever, — and say if, in all this ignorance, filth, blasphemy, inhumanity, and woe, there is not a present and actual hell on earth, which is most fitly described in the vivid and terrible imagery by which the Bible portrays the doom of the wicked. Hell in the future is but the continuance of some such life in the soul as this; only that the longer sin is cherished as the chosen part of the moral nature, the offending sufferer entails upon himself an ever-increasing amount of wretchedness, and prosecutes, with fearfully augmenting speed and success, the work of his undoing. Sin, now and ever, is its own awful punishment; and there, in the soul that sinneth, and so long as it sinneth, are the undying worm and the unquenchable fire. Hell is absence from God. It is the hiding of His countenance. There is no heaven where His smile is not, but only orphanage and anguish. Sin where or when we may, we so far withdraw ourselves from His blessed companionship, and avert from us His benignant look, and betake ourselves into the outer darkness, where, it is not too much to say, there are weeping, wailing, and gnashing of teeth.

As heaven and hell are not localized spheres in the infinite universe of space, but are only certain spiritual conditions or states which we experience here and hereafter, there is no particular place in that boundless expanse to which we must needs go, and in which we must needs

be confined. Just where we die in the body, and "shuffle off this mortal coil," we awake to the new life of the spirit, and continue the ceaseless existence of our conscious being. We, each one, indeed, like Judas, go to our own place, — the place for which we are fitted, the place for which we have prepared ourselves in all our earthly history. But that place is a state or condition. We take with us into the eternal world what we carry with us out of this, — the same inward affections, tastes, propensities, sympathies, and will. Death has no power to change the character of our spiritual nature. It is the body alone that suffers change. The immortal soul lives on. It enters the life that is to come just as it leaves the life that now is. Whether its immediate portion will be hell or heaven there, depends upon whether its choice was hell or heaven here. There it is free, doubtless, to roam at its will. But it never can fly from itself; and, wherever it wanders, it will ever seek and will ever find, through a law as irresistible as that of gravitation, the companionships and associations that are most congenial to it. It may be that, even now, we are environed, beset, and influenced by unseen spirits, that are good or bad, according as we are ourselves holy or ungodly in heart or life; and, as we awake in the great invisible realms, we may possibly find, that we are in the very midst of beings and surroundings which have been naturally attracted to us by our virtues or vices, by our love of God or love of the world, the flesh, and the devil. So far as modern Spiritualism has emphasized this and kindred doctrines; so far as it has taught that we live, and move, and have our being, in a spiritual universe even more than in the material, and that we are shut in, and acted upon, and greatly affected, by a thousand intelligent agencies and subtle influences of the other world, — it is entitled, I think, to respectful consideration, not to say a most serious and

solemn heed. Not that these views are peculiar to Spiritualism, or new to the minds of men; but only that recently they have been more distinctly and forcibly brought before us, and urged upon our attention.

But some will say, "As the dead thus awake to the immortal life, in what body do they come?" We believe in no resurrection of these visible, material forms of flesh and blood; nor do we think that the passages in the Scripture which refer to this subject necessitate what seems to us such a gross, unspiritual interpretation. They speak, indeed, of the resurrection of the dead, the coming forth of the departed from their graves. But this language is natural to us all, whether we believe in the resurrection of the material body or not. It is poetic, striking, inevitable. It simply means the re-appearance, in the spiritual world or at the judgment, of those who have passed from the mortal life; not so much their earthly forms, but the vanished ones themselves, — their undying personalities, their imperishable souls.

In what body do they come? Not the body of flesh and blood. That dissolves, decays. It enters into new forms of vegetable and animal life, and in the process of time its particles become distributed, as it were, throughout the earth. It is consumed, like Wickliffe's bones, by fire; its ashes given to the stream which bears them on to the sea: and whence shall it come forth in the resurrection? It is divided and scattered, like many a soldier's, over successive battlefields, where it has been cleft by the sabre, or torn by shot and shell: and how shall it rise again to life, in all its symmetry and entireness? The arguments or answers by which these fatal objections to the doctrine in question are met, and which claim, that, as God is infinite in power, he can and will, by a wonderful miracle, at the last great day, bring together, from however widely

separated points, the rent or disintegrated parts of the bodies of men, and make them whole again; and that the earth and sea and air will be all alive with disjointed portions of human forms, flying in every direction to seek their once companion dust; or that some fragment or particle of the lifeless frame shall retain the vital principle until that august time, and that divine power shall rebuild it into an image, which, if it do not contain the identical constituent elements of its predecessor, shall yet be composed of exactly equivalent chemical ingredients, — these arguments, I say, are ludicrously wild and fanciful, and have no sufficient foundation in Scripture, as they have none in common sense.

Rather is it reasonable to suppose, that as there is a natural body, and also a spiritual body, so the latter, or its immortal germ, is even now tabernacling in the former; and that at death it is disengaged from its companion clay, and stands forth at once unharmed by fire or sword, by accident or disease, its texture and organization finer and more delicate than we can now conceive, itself perfect and beautiful for ever. And this is the resurrection. We shall not need to come back, ages hence, from a local heaven or hell, to enter again and re-inhabit the fleshly, material tenements in which we once sinned and suffered, in order to realize the consummation of our eternal destiny. We shall have risen already. "Flesh and blood cannot inherit the kingdom of God."

Nor in the "house from heaven," with which the soul is thus "clothed upon," does it lose for a moment its sure identity. Character gives to these earthly lineaments its own appropriate moral expression. More fully yet shall it shine through and reveal itself in the spiritual countenance. Something of form and feature which belongs to the material body may thus still lend itself to that

which is invisible and imperishable. "All the angels," says Swedenborg, "are forms of their own affections." And then all those peculiar affinities and influences that distinguish any one whom we know or love, — the glance of the eye, the smile of the face, the tone of the voice, the play of the mind and manner, the silent power that steals forth from him, and the certain atmosphere that surrounds him, — by all of which we are enabled so quickly to recognize him as our own, — shall not something of it yet remain, and remain for ever, to make him still the same?

"Lovelier in heaven's sweet climate, yet the same."

The doctrine of the recognition of friends in heaven is one which it seems almost strange that any should ever have been led to disbelieve. Why may not we suppose, that our guardian angels are the dear ones who have passed into the light before us; and that, when for us also the day shall break and the shadows flee away, theirs shall be the sweet, familiar faces that shall first dawn upon us from the dissolving gloom, and theirs the arms that shall extend to us the glad and blissful welcome? Let us never doubt, that, although they may not visibly come to us, yet we shall surely go to them.

And as death is the hour of resurrection, so is it the appropriate signal for the judgment. The scriptural language, which has been supposed to refer to a general assemblage of the race at some future awful day for final judgment, long ago had its fulfilment in the event of the destruction of Jerusalem, and in the momentous circumstances that immediately preceded or followed that important crisis in Jewish history. Or, if indeed it pointed to any thing that was more distant in its application, it looked for its ultimate accomplishment to those transcendent moments when the souls of men were to hasten from the earthly

state into the more immediate presence of God. It is then, if ever, that we pass the solemn review, and are sentenced, each one to his proper place. It needs not the endless array of the congregated universe of intelligences, nor yet the audible voice of the Son of man. It is the word which he hath already declared; it is the unrolled map of the terrestrial life; it is the clearer vision of God, whom we have loved or offended; it is the full blaze of those stupendous revelations that await us as we exchange the mortal for immortality: it is these, and such as these, that shall judge us. It is here that we shall unerringly read our righteous awards, and it is in this tremendous presence that we shall rise or sink, according as we have done good or evil.

(*To be continued.*)

LETTER FROM REV. MR. DALL.

Mission House, Calcutta, June 8, 1867.

Dear Brother Lowe, — The money you sent us for Madras (five hundred dollars, in gold) and for Salem (eighty dollars, in gold), and which was realized and cashed in Calcutta three weeks ago, is already on its way, by instalments, to both those stations; and you will note that I have also recently given Elisha, at Secunderabad, the sum of fifty rupees (about thirty dollars), unsanctioned by the Home Committee, and of course my own gift. You will see by the good old man's letter, which is enclosed with this, that he means to try, even on that small sum, to open a school in the chapel. Such a school he naturally regards as the needful nursery of his mission, without which, as the old plants die off, his mission will die too. I am compelled to tell him, that he must not expect any further remittance *this year*, unless the American Unitarian Association should see fit to vote him fifty dollars or so, from the legacy of James Hayward for our foreign missions. As he is sadly poor, I tell him he may

apply the money just sent him to his personal needs; but he is so bent on denying himself and his family for the chapel school, that I have suggested his opening a school, if he chooses, with a teacher salaried at five rupees (two dollars and fifty cents to three dollars) a month, and have allowed him to HOPE for something more, in case the attendance of boys and girls is satisfactory. The money you recently sent to us of the Calcutta mission, to help on our printing, is already indented on for the cost of a new edition of Mr. Singhee's Christian Hymns, for our own pupils, — hymns and songs especially adapted to them, and containing a few which they are fond of, but which have never been in type. The title of the collection, of which the first edition was exhausted some time ago, you may recall as the *Tooshar Bindoo*, or "Dew-drop Hymns." We of the Calcutta Unitarian Mission have also been cheered this morning by the receipt, from the Director of Public Instruction, of his official sanction for a Government *grant-in-aid* to our (so-called) "American Unitarian Association's Hindoo-Girls' School." This kind of school is almost a novelty in Bengal. Shall I add that the school Miss Carpenter opened to employ Gangooly, forsaken by him and by her, is now ours, — No. 5, "SCHOOL *for Rovers*," of the American Unitarian Association Mission.

It needs but little brains to see, in the Christian instruction of woman in this part of the world, the sure downfall of zenana slavery, and of that miserably prevalent *seclusion* which upholds idolatry, and dwarfs every faculty of mind and body; and, in spite of good Miss Carpenter's repeated assertion, that Hindoo girls are far purer than English girls, too often realizes the old saw of the poet Young, —

> "So rages appetite:
> If man can't *mount*, he will *descend*."

Those who visit zenanas most, know this best, and darkly whisper that the dream of purity far transcends the sad reality. All who are best acquainted with the facts rejoice with us in our Hindoo-girls' school. So do let our Boston and New-England helpers, and *all* our friends, be cheered by this fresh sign of our

true vitality and progress. We opened this girls' school in September last; and more than one English lady spends in it one day of each week. How many I know in Boston who would give their little finger to enjoy the privilege of meeting these precociously intelligent little women of the old and the oldest Saxon stock, the Aryans! This welcome letter missive from Government reads as follows: "A grant of rupees, thirty per mensem, is sanctioned from the 1st of June, 1867, for the American Unitarian Association Hindoo-girls' School, established at Mott's Lane, in Calcutta; on condition that rupees, fifty at least, are regularly contributed from local sources. The estimated monthly income and expenditure will be as follows: *Income:* Government grant, 30 rupees; subscriptions, 108 rupees: total, 138 rupees. *Expenditure:* Head teacher, 30 rupees; second teacher, 15 rupees; third teacher, 10 rupees; ayah (female attendant), 5 rupees; three peons, to guard the children on the way to and from school, with umbrellas, &c., 12 rupees; rent of rooms, 15 rupees; contingencies, 5 rupees; sweeper, 3 rupees; apparatus, furniture, and repairs, 10 rupees: total, 105 rupees."

I understand, that, if we keep up to our part of the monthly supplies, the Government grant will go on for *five years*, before revision, unless *we ask* to have it revised and enlarged. You will see by a brief printed eulogy on *the Rajah Radha Kaut*, which I enclose, that the ablest Sanscrit scholar in Bengal has recently been "absorbed into the Infinite," at the age of eighty-eight. I have had the honor of transmitting volumes of his works to the Cambridge, the New-Haven, and the Astor Libraries. A fine *photo*, to help adorn the walls at 26, Chauncy Street, is also on the way to you by ship, whose original, the first *native* judge of the Supreme Court of British India, Babu Shumboo Nauth Pundit, my friend and co-adjutor in native education, I grieve to say *died* three days ago. He is publicly declared by Sir Barnes Peacock, the chief justice, to have been, as his colleague, "a faithful, conscientious, and *independent* judge." Shall we not rejoice to labor for a country that, in this her first awakening, already produces such men?

Your brother, DALL.

LETTER FROM REV. J. L. DOUTHIT.

Shelbyville, Ill., June 29, 1867.

My dear Mr. Lowe, — When I received your kind letter of May 15, discouraging any prolonged and extensive missionary work in this region, I *was* so situated (as you anticipated) that this was the only work open to me. Therefore, encouraged by your assurance, that "some moderate remuneration" would be given by the American Unitarian Association for a few weeks' service, I went to work; not, however, in the larger towns, as was hoped when writing to you in April last from Meadville, because I had no pecuniary means wherewith to defray the travelling expenses, &c., but my mission has been confined to the rural districts, where the going and coming has been attended with little cost.

During the last six sabbaths, I have preached eight times in three different places, distant from each other about three and eight miles, — have also given two sabbath-school addresses, and several familiar talks to a week-day school, which numbers about fifty small pupils. The neighborhood of this school contains about three hundred souls, more or less, who have no religious ministrations whatever, only as a stray missionary comes along; except such miserable privileges as are given them monthly by preachers who boast of their ignorance, denounce all missionary efforts, all manner of reform, and who regard sabbath schools, and all efforts for religious intelligence, among the young especially, as highly injurious to the community, and incompatible with Christianity. The doctrinal tenets of this sect are a fit illustration of Calvinism run to seed. The sternest Calvinists in doctrine, they are, from their toughness and hardness, most generally known — and they seem proud of the name — as "Ironside," or "Hardshell Baptists." They are also called "Forty-gallon Baptists" throughout the South-western country, because of their notorious capacity and inclination for imbibing that which is more exciting to the physical and outer, than edifying and strengthening to the spiritual and inner, man. The time is about ripe for opening a sabbath school in this neighborhood, although there will be some opposition, and much political

and religious prejudice to overcome. But, thank God, it is gradually melting away here and everywhere! A minister of the liberal faith will meet attentive and appreciative audiences, even here in Egypt, in more localities than a score of liberal-Christian ministers could supply.

Yours in the love of Christ, J. L. DOUTHIT.

REPORT OF REV. JAMES K. HOSMER.

REV. CHARLES LOWE. DEERFIELD, Aug. 26, 1867.

DEAR SIR, — When the post of President of Antioch College was accepted by Dr. Hosmer, and that of professor in the same institution by the undersigned, it was with the understanding that our position was to be in part that of missionaries, and that we were to do all that we could do to help forward the cause of the Liberal faith in the West. And, in consideration of this, an appropriation was made by the American Unitarian Association.

Our work began in September, 1866, and has gone forward to the present time, as follows: From September, 1866, until June, 1867, services have been held each Sunday in the chapel of Antioch College, with the exception of two or three Sundays which occurred during recesses of the College. The audiences of these chapel-services have seldom fallen below two hundred, and have sometimes exceeded three hundred. They have consisted of students of the College, of families from the village of Yellow Springs and surrounding country, and strangers from abroad. We have often had present ministers from at least three denominations, — Christian, Methodist, and Presbyterian, — and men of influence in other professions. The audience has consisted, to a large extent, of young men and women, between the ages of sixteen and thirty, and therefore in the forming period, — young people, to a large degree, of bright minds, gathered from various sections of the country, and sure to exercise an influence in whatever communities they may choose for homes.

Besides the preaching in the chapel, we have been able in other ways to exert at the College an influence, less direct, but probably to the full as effective in producing results. Our asso-

ciation with our students has been constant and intimate, in the recitation-rooms and at social occasions. With very few exceptions, these students have never before been under Unitarian influences. At public gatherings, and in social intercourse, there are often opportunities for coming into contact with the people of that section of Ohio. We have every reason to believe, that, through such associations, much has been done to abate the prejudice that has been felt toward our faith, and prepare the way for its reception. In connection with our chapel-service, a Bible-class has been taught, the charge of which has been assumed by Professor Orton, a gentleman of admirable qualifications. The class has been largely attended, and has produced most excellent results.

With regard to outside work, there has been preaching at the following places, — generally by Dr. Hosmer: at Marietta, an isolated society that needed encouragement; at Evansville, Ind.; at Columbus, to a convention of Universalists, and at other times; at Cleveland, several times; at Marshall, Mich., to a large convention of Christian ministers and others; at Ann Arbor, in Michigan. At Yellow Springs, the Christian society finds it difficult to support its present able minister, Mr. M'Connell. Last year we supplied his pulpit several Sundays, giving him opportunity to preach elsewhere. In this way, we helped maintain Mr. M'Connell in his present position, — a thing which we feel to be important to the Liberal cause, — and sent a very effective preacher out into regions hardly accessible to us. In the same way, we have helped Mr. Miller, at Troy, Ohio, — an effective man, a graduate of the Cambridge Divinity School. We have supplied Mr. Mayo's pulpit at Cincinnati a few Sundays. It is an old and well-established society; but it seemed proper to give them this service for the following reasons: 1st, To create in that city as favorable an impression as possible with regard to Antioch College, for the sake of obtaining means and students. 2d, To make it possible for Mr. Mayo to go abroad without closing his church. That indefatigable and most influential man was broken down by hard work, and required the rest of the voyage. By taking his pulpit for a time, we helped him to the vacation he so much needed. The pulpit of Mr. Staples, of Milwaukee, was supplied for two Sundays in July,

from similar considerations. Finally, during the College vacation, I have supplied the pulpit of Mr. Moors, at Greenfield Mass., leaving him free to go to Rutland, Vt., and inaugurate a Liberal movement there. Where compensation has been received at any of the places mentioned above, it has been employed in defraying travelling expenses, necessarily quite heavy, and in promoting the cause of Liberal truth in the most effective ways we could select.

From this report it will be seen, that our missionary work has been done, for the most part, in Antioch College, though it has been by no means confined to that. Encouragement has been given to remote societies of our faith; new movements have been aided; societies, and important conventions of other denominations, more or less in sympathy with us, have been addressed, with the idea of establishing cordial relations; overworked and isolated ministers have been assisted; and, in other ways, — not easy always to define, but still important, — the cause of a pure Christianity has been forwarded.

It can hardly be expected that great results will be seen the first year. There is result enough, however, to afford good hope for the future. We go forward with excellent heart.

Very respectfully yours, JAMES K. HOSMER.

LOCAL CONFERENCES.

THE season for meetings of the Local Conferences has come. Some of these have already taken place; and, so far as we have witnessed them or heard them described, there has been as large a measure of interest as has ever been known. The topics discussed have been of practical importance, bearing on the best methods of increasing the religious life of our churches, and the best methods of so organizing this life as to make it bring forth fruit.

We hope that the meetings which are yet to be held will be largely attended. No one who attends can fail to receive from them some quickening influence; and our churches will surely feel the benefit of it.

We would especially call attention to a meeting of the Western Conference, which has been appointed at Chicago, to begin Wednesday, Oct. 16. Its officers have issued a cordial invitation to those interested; and this has probably been widely circulated. But there is a large class of liberal men and women scattered about in towns and cities of the West, where no organized society exists, who receive this Journal, and who may not otherwise be apprised of the proposed meeting. We wish every place where such liberal elements exist might be represented at that meeting. From our own correspondence, we believe that there could be revealed such an extent of opportunity as would kindle the zeal of our denomination, and give at once encouragement and stimulus to us all.

CONTRIBUTIONS FROM THE CHURCHES.

The thirty-first day of October is the limit within which must be received all contributions to the funds of the American Unitarian Association, to be reckoned as belonging to the present year. A circular has been issued to the societies that have not yet contributed; and answers have been received from a very large number. Some of them are substantial responses in the way of money; some of them, expressions of a purpose to contribute before the day named; and with only two exceptions, even where reasons exist why no return can be promised, they have declared a full confidence in the work of the Association, and a hearty interest in it.

We believe that the better this work is understood, the more strong will be the interest in it and the determination to carry it on. The opportunities increase continually; and the officers of the Association have never felt more deeply moved than now to entreat the churches to

pour out their means for the great enterprises that demand our support. Do not wait, as some have proposed to do, so that next year you can give a more substantial sum. Let each society do now what it can. Let them, by a regularity of giving, establish in each other a mutual confidence, and the feeling that all are standing shoulder to shoulder in a common cause.

YEAR-BOOK.

It is proposed to issue, before January, a Year-book of the American Unitarian Association, on a plan similar to that of last year; and we ask our brethren to communicate to us such information as any one may possess, which would contribute to its completeness.

We rely upon such communications for the correction of any errors in the previous Year-book, and for indicating changes which have since occurred; and we beg immediate attention to this request, on the part of any who have suggestions to give.

NEW PUBLICATIONS.

Re-Statements of Christian Doctrine, in Twenty-five Sermons. By Henry W. Bellows. Boston: American Unitarian Association.

The eight years that have passed since the first edition of this volume appeared, have in no way impaired its freshness and interest. Indeed, some of the subjects treated have, during that interval, been so prominently discussed, that the book may almost be declared to be more timely than when it first appeared. It is not merely the copious diction and the felicity of expression that we admire in these sermons, though these qualities are so conspicuous; but, along with all this wonderful command of language, there is such vigor and clearness of statement, such strong argument and forcible illustration, as to make the book a most important help on the topics of most vital importance connected with religious thought.

Without claiming to be controversial, the volume is a distinct affirmation of the positive doctrines of Unitarianism; and, where it falls in his way, the author clearly illustrates the grounds of his dissent from the more popular theology. But these are at the same time truly *sermons*, and not doctrinal lectures. They are designed to edify as well as to instruct; and there is not one of them that does not leave a deep religious impression. — Ed.

The Poetical Works of John Greenleaf Whittier. Complete edition. Boston: Ticknor & Fields.

It is a great service done by the publishers to the public, and we can hardly doubt it will be a successful enterprise for themselves, to give in so compact a form the entire poetry of Whittier. The type is small, but clear; and the smallness is less objectionable than in books to be read continuously through. — Ed.

Many Teachers, but one Lesson. A book for Sunday-schools and families, by the writer of "Early Lessons about the Saviour." Boston: William V. Spencer.

The "many teachers" are various objects in nature, such as The Sun, the Eye, Birds, Grass, Clouds, &c., one or more Sunday lessons being occupied with each. Questions and answers are arranged, so as to give instruction and religious impression in connection with these topics.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 9, 1867. — Present: Messrs. Smith, Cudworth, Hepworth, Shippen, Ware, Crosby, Sawyer, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to an application received, to Rev. John F. W. Ware's Society, Baltimore, Md., for a parish library.

They also recommended an appropriation of $500, for the purpose of advertising the Association's publications in various literary and agricultural papers, and religious papers of other denominations, and a similar appropriation for printing tracts; which recommendations were adopted.

The Committee on the New-England States announced the reception of reports of missionary work in New England, in the service of the Association, from Revs. John F. Moors, Grindall

Reynolds, Joseph F. Lovering, William H. Savary, Alfred P. Putnam, George H. Hepworth, Rufus P. Stebbins, D.D., Fielder Israel, John C. Learned, Josiah K. Waite, Amos D. Wheeler, D.D., and George H. Young.

This Committee presented an application from the officers of the North-Middlesex Conference, requesting the Association to pay for the services of Rev. J. K. Waite, as missionary of that Conference, for four months, at fifteen dollars each Sunday, on which he was employed, and recommended that it be granted; which recommendation was adopted.

The Committee on the Western States reported, that reports of missionary work had been received from Rev. William Bradley and Mr. W. C. Earle; also various applications for aid, all of which had been withheld, on account of the approaching meeting of the Western Conference, at which the Committee desired to confer fully with the brethren at the West, and make careful plans for the work of the ensuing year. They called the attention of the Board to this meeting of the Conference, and recommended that delegates be sent to represent the Association.

It was then voted to send such delegates, and the Secretary and Mr. Fay were chosen to serve in that capacity.

The Committee on the Middle and Southern States reported, that communications had been received from the society in Washington, with reference to further aid from the Association in the support of preaching. Arrangements between the Committee and the society had not yet been completed; but they recommended a present appropriation of $500, to be used by them for the procuring of preaching in Washington, according to such plan as might be hereafter decided upon.

This Committee further reported, that an application had been received from the society in Wilmington, Del., for a loan of $5,000, to aid them in building a church; and recommended that it be granted.

They also recommended an appropriation of $250, as half the salary of Miss Amy M. Bradley, as missionary in Wilmington, N.C.; the other half to be paid, as last year, by the Soldiers' Memorial Society.

All the recommendations of this Committee were adopted.

The Committee on Theological Education reported, that, at

the request of Rev. George H. Hepworth, they had considered, with much attention, the proposal made by him to establish in Boston a theological school, at which might be fitted for the ministry young men who, for certain reasons, — whether inability to pursue so long a course, or want of early education in studies needed as preparatory to admission into those schools, or other reasons, — would be unable to go to either Cambridge or Meadville. The plan contemplated expressly the fitting of men for the Unitarian Christian ministry, and a selection of persons would be made with reference to their adaptedness to the work of the profession.

The school was to be a private enterprise, and to be carried on by the voluntary service of some of our ministers. The entire management would be in the hands of five gentlemen, — Rev. George H. Hepworth, Rev. Edward E. Hale, Rev. Rufus Ellis, and Messrs. J. B. Moors and R. C. Greenleaf. These gentlemen had not yet fully matured their plan; but, in view of the reasonable prospect of its success, and of the need of some assured pecuniary support at the outset, the Committee recommended an appropriation of $500, to be placed in the hands of the managers, for present use in establishing the school, with the following conditions; viz., that hereafter, so soon as it should be in practical operation, this sum be divided according to the number of students receiving the advantages of the school, and be considered as being a grant to these students individually; and it should be made with them a condition of receiving the aid, that they either repay to the Association the money thus advanced, or else be at the service and direction of the Association, after leaving the school, for a length of time to be determined by the managers of the school and the Theological Education Committee of this Board.

This Committee also reported, that an application had been received from the officers of the Meadville Theological School, which represented that they needed, in addition to funds now in their hands, some $2,500 for beneficiary purposes the coming year. They assented to the proposition, that whatever might be given by the Association should be with a condition, that students receiving it should pledge themselves to be under the direction of the Association immediately on leaving the school,

and for such period as might be agreed upon between the Trustees and the Theological Education Committee.

The Committee recommended that the sum of $1,500 be appropriated towards the beneficiary funds of this school, on the condition just mentioned, and also on the condition that the sum should be divided among students whom the officers of that institution knew to be both needy, and likely to become useful Unitarian Christian ministers. They also recommended that the Secretary be requested to communicate to the trustees of the school the suggestion from this Board, that the annual period of its exercises be shortened, so as to cover only thirty-two weeks, thus materially lessening the expense to the students, and leaving four months of the year during which something might be earned towards defraying these expenses; while, in the case of individuals fitted for it, these months might be employed in some kind of service that would directly aid in their preparation for the ministry.

The recommendations of this Committee were adopted.

The Secretary read a letter, received by him from Mr. Reynolds, who was prevented from attending the meeting, urging the importance of a more vigorous effort to increase the funds of the Association for the present year (ending Oct. 31), and suggesting that the Secretary be released from his customary duties for a few weeks, in order to enable him to devote himself to this work.

After discussion, it was voted to refer the subject, with full powers, to a Committee consisting of Messrs. Lowe, Hepworth, and Ware.

The Board then adjourned to Monday, Oct. 14.

INTELLIGENCE.

The New Church, erected by the society in Ellsworth, Me., was dedicated on Wednesday, Aug. 28. The order of services was as follows: Introductory prayer and reading from the Scriptures by Rev. George H. Hosmer, of Deerfield, Mass.;

presentation of the church for dedication by Rev. Robert Cole, of the Building Committee; sermon by Rev. George W. Hosmer, D.D., of Yellow Springs, Ohio; prayer of dedication by Rev. George W. Briggs, D.D., of Salem, Mass; benediction.

In the evening, a discourse was delivered by Rev. George H. Hepworth, of Boston.

On Thursday morning, after a meeting for conference and prayer, "a free Christian convention," which had been invited to assemble at that time and place, was organized by the choice of Judge Appleton as president, F. M. Sabine as vice-president, and Rev. Cazneau Palfrey, D.D., as secretary. An essay was read by Rev. Amory Battles (Universalist), of Bangor, on the "Mission of the Broad Church in America," which was followed by a discussion.

In the afternoon, the following subject was discussed: "The rightful Authority of the Scriptures and the Church;" and, in the evening, Rev. George W. Briggs, D.D., preached a sermon on "The Unitarian Faith."

THE CORNER-STONE of the new church to be erected by Rev. Robert Collyer's society, Chicago, Ill., was laid on Friday, Aug. 30. The order of exercises was as follows: Introductory remarks by Mr. Artemas Carter, in behalf of the Building Committee; prayer by Rev. W. H. Ryder, D.D. (Universalist), of Chicago; reading of hymn by Rev. John C. Zachos, of Meadville, Penn.; reading from the Scriptures by Rev. T. E. St. John (Universalist), of Chicago; prayer by Rev. Dr. Tiffany (Methodist), of Chicago; placing of the stone in position; address by the pastor, Rev. Robert Collyer; remarks by C. S. Mixer, Esq., of the Church of the Messiah, Chicago, in behalf of the members of that church; benediction.

Rev. J. GILBERT FORMAN was installed as pastor of the First Congregational Society in West Bridgewater, Mass., and the church, which had been refitted, was re-dedicated, on Wednesday, Sept. 4. The order of services was as follows: Introductory prayer by Rev. H. P. Stevens (Universalist), of Scituate; reading from the Scripture by Rev. William H. Fish, of South Scituate; sermon by Rev. Rufus Ellis, of Boston;

installing and dedicatory prayer by Rev. Thomas J. Mumford, of Dorchester; charge by Rev. William P. Tilden, of Boston; right hand of fellowship by Rev. Joseph Osgood, of Cohasset; address to the people by Rev. T. J. Mumford (in place of Rev. Edward E. Hale, who was not able to be present); benediction by the pastor.

The Worcester-County Conference held a meeting at Uxbridge, Mass., on Tuesday and Wednesday, Sept. 10 and 11. The exercises commenced on Tuesday evening with a discourse by Rev. Alpheus S. Nickerson, of Sterling; and the discussion of Wednesday was introduced by an essay by Rev. Joseph Allen, D.D., of Northborough. The subject of education at the South was brought before the Conference, and donations of books solicited for the freedmen in Charleston. The spirit of the discussions was embodied in the following resolutions: —

1. *Resolved*, That we owe it to the community in which we live, to prove, by our Christian devotion and spirit, that life is more than meat, and that all Christians should exert a personal influence to induce others to attend our churches.

2. *Resolved*, That it is our duty to those in our borders, not connected with any religious society, to furnish them our best literature in our books and papers, and to circulate tracts defining our faith, that we may induce them to join us by a knowledge of our distinctive Christian opinions.

3. *Resolved*, That to promote the spiritual life desired, all our churches need to engage in more social meetings, which shall truly answer the need of every human soul for spiritual sympathy and aid.

Mr. Elisha Gifford, a graduate of the Cambridge Divinity School in the last class, was ordained as pastor of the society in West Dedham, Mass., on Wednesday, Sept. 11. The order of services was as follows: Introductory prayer by Rev. Charles C. Salter, of Arlington; reading from the Scriptures by Rev. George Hill (Universalist), of South Dedham; sermon by Rev. Cyrus A. Bartol, D.D., of Boston; ordaining prayer by Rev. Oliver Stearns, D.D., of Cambridge; charge by Rev. Edward E. Hale, of Boston; right hand of fellowship by Rev. J. Vila Blake, of Haverhill; address to the people by Rev. Henry

Westcott, of Lexington; closing prayer by Rev. George F. Piper, of Canton; benediction by the pastor.

Mr. Oscar Clute, of the Meadville Theological School, and late Professor of Mathematics at the Michigan State Agricultural College, has accepted a call from the society in Vineland, N.J.

Rev. William S. Heywood, of Scituate, has accepted a call from the society in Hudson, Mass.

Rev. Leonard J. Livermore has accepted an invitation to take charge of the society in Danvers, Mass., for one year.

Rev. Junius L. Hatch has accepted a call from the society in Mansfield, Mass.

Rev. Thomas L. Eliot, of St. Louis, Mo., has accepted a call from the new Unitarian Society in Portland, Oregon.

The Society in Kenosha, Wis., has commenced the erection of its new church, which, it is hoped, will be completed before January next.

Rev. Josiah K. Waite has been appointed missionary of the North-Middlesex Conference, and has entered upon his duties. Churches and friends of Liberal Christianity, who may desire his services within the limits of the Conference, will address him at Groton Junction, Mass.

Rev. James Freeman Clarke, D.D., has been appointed Professor of Natural Theology and Christian Doctrine in the Cambridge Divinity School.

Rev. Herman Snow closes his engagement with the society in Marshfield, Mass., with the present month, and starts for California early in October, to engage in an enterprise for circulating liberal religious literature upon the Pacific coast.

Rev. Seth Saltmarsh has gone on a missionary trip to the West, as agent of the American Unitarian Association. He will go to Tennessee, and proposes at present to make Knoxville his base of operations.

The Society in Wilmington, Del., broke ground for its new church building on Monday, Sept. 16.

The Annual Conference of Western Unitarian Churches will be held at Chicago, Ill., commencing on Wednesday evening, Oct. 16, and continuing through the three following days.

The Annual Meeting of the Sunday-school Society will be held at Salem, Mass., on Wednesday and Thursday, Oct. 9 and 10

ACKNOWLEDGMENTS.

1867.			
Aug. 21.	From	Daniel Low, New York	$100.00
22.	„	Society in Barre	100.00
22.	„	„ in Calais, Me.	25.00
23.	„	„ in Framingham, including life memberships for Mrs. E. A. M. Wheeler and Mrs. H. N. Richardson	276.00
23.	„	Rev. G. W. Skinner, as an annual membership	1.00
24.	„	Society in Canton	146.46
26.	„	Arlington-street Society, Boston, additional (in all $3,000)	45.62
26.	„	Society in Northborough	48.75
26.	„	John M. Williams, New Bedford	10.00
31.	„	Graduates of Phillips Academy, Exeter, N.H., to aid in erecting the new church in that town	1,075.00
31.	„	Friends in Pottstown, Penn.	10.00
Sept. 2.	„	Dix Fletcher, Marietta, Ga.	2.00
4.	„	Executors of will of the late Mrs. Lydia L. Walker, of Leominster, as amount of bequest	940.00
4.	„	Society in Dover, Mass.	10.00
5.	„	S. R. Drury, as an annual membership	1.00
9.	„	Society in Pembroke	34.13
9.	„	„ in Jamaica Plain, additional	11.00
10.	„	„ in Quincy	135.00
10.	„	A friend	50.00
10.	„	Rev. J. V. Blake, as annual membership	1.00
11.	„	Rev. Augustus Woodbury's Society, Providence, R.I.	1,500.00
13.	„	Societies in Wilton and East Wilton, N.H.	47.25
13.	„	Society in Jamaica Plain, additional (in all $716.75)	25.00
14.	„	Society in Duxbury	45.00
17.	„	J. F. Conrey, as annual membership	1.00